

SELECTIONS FROM THE VERNACULAR NEWSPAPERS

PUBLISHED IN THE
PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND
CENTRAL PROVINCES,

Received up to 26th August, 1871.

POLITICAL (DOMESTIC).

The *Shola-i-Tur* of the 1st August, in a long leader, invites the attention of district authorities and members of municipalities to the following crying abuses in cities and towns, some of which have been noticed from time to time in the *Selections* :—

(1) The sale of adulterated provisions in markets. Bunnahs are tempted from considerations of gain to mix deleterious substances with articles of food, and thus not only cheat the people of their money, but, which is worse, injure their health. *Ghee*, for instance, is mixed with the oil of *mahuá*, linseed, and poppy-seed, and with water and other substances, and sold at the same rate as genuine *ghee*. In this adulterated state it causes various diseases in persons who use it, besides imparting a bad taste to food.

(2) The sale of spurious medicines. This abuse has been dwelt upon at length in several foregoing numbers of the *Selections*. The various ways in which druggists and apothecaries deceive the public, and the harm they do to mankind, have been noticed in detail in several articles written on the subject from time to time by Native editors of newspapers (*vide* extracts from the *Oudh Akhbár* at pp. 215-16 and 260-61 of the *Selections* for the weeks ending 13th May and 3rd June last, and that from the *Panjábi Akhbár* in the *Selections* for the week ending 12th August last), and a repetition of them is therefore unnecessary. Suffice it to say, that the bad medicines sold by Native druggists and apothecaries are not only the cause of

Native treatment proving ineffectual and bringing good *hakeems* into disrepute, but of killing many patients who would be saved alive could they secure good and genuine medicines.

(3) The imperfection of weights. Shopkeepers are in the habit of imposing upon the public by employing false weights. They keep two kinds of weights, the right and the wrong. With the former they weigh things to shrewd and intelligent customers, and servants of Government offices or other influential men, and with the latter to simple and ignorant persons, who have no chance of escape from their dishonest tricks. It is now long since the adjustment of weights last took place, and, therefore, old weights, which are worn out by use, and have consequently grown less, are used by shopkeepers.

(4) The *arhatyas* of corn-sellers, that is, persons who weigh corn for them, charge three and even six pies per rupee from the purchasers, which is highly unjust. It ought to be the seller's duty to have the quantity sold weighed and made over to purchasers, and it is, therefore, very improper that the charge of weighing should fall on the latter. At any rate, if it be allowed to continue at all, it should be considerably reduced.

The above abuses are well worthy of the consideration of Government. The reason why they have failed to attract its attention is that the first two do not come within the cognizance of European officers, who neither use *ghee* nor Native medicines; while the others do not affect them. The very name of a European gentleman is sufficient to prevent shopkeepers from weighing falsely or charging the commission for weighing. As to Hindoostanee officers, they take no notice of the abuses, either because they suffer little from them on account of their influential position, or because they do not like to trouble themselves about the matter. In the writer's opinion, the abuses deserve more serious notice than the repair and cleanliness of streets, and, accordingly, the authorities, or at least the members of municipal committees, ought to take steps to put a check to them.

The *Akhbār-i-Anjuman-i-Hind* of the 12th August notices the scarcity of houses in Gondah for the accommodation of Native officials. Wretched huts with a single room, which are so narrow that four of them combined scarce suffice for the wants of an inferior official, are alone procurable, the rent being one rupee per hut. The writer is of opinion that a *pucka* bazaar, similar to that at Seetapore, Roy Bareilly, and other districts, should be built by Government in Gondah, with houses at the back, which should be let to officials at a fixed rate of rent, according to their income.

In its column of local news, the same paper is glad to observe that, in consideration of the poverty of the people and the rainy season, the City Magistrate has been pleased to extend the term for rebuilding the demolished houses in the city from one month to three months. This indulgence has proved a great relief to the people, and has removed the anxiety and alarm to which the former order had subjected them (*vide* p. 441 of the *Selections* for the week ending 5th August last).

The *Marwar Gazette* of the 14th August asserts that some of the refractory jagheerdars of Marwar are in the habit of practising great oppression in the country. They plunder and punish their ryots at will, oust them from their holdings, and tyrannize over them in any other way they please, and, in consequence of the mild policy of the Maharajah, who treats their offences with indifference, indulge in their despotic career with unabating vigour. Sometimes, being tired of the oppressions of their tyrants, the ryots manage with great difficulty to quit their Native land and present themselves before the Maharajah to complain of their wrongs, and beg for a redress of their grievances. The Maharajah lends a willing ear to their complaints, but the jagheerdars through refractoriness fail to yield compliance to his orders, and persevere in their tyrannical proceedings. An instance of the tyranny of the jagheerdar of Kheevsur has lately come to notice, which has led about two hundred mahajuns and other people to quit their homes and repair to the Maharajah to represent their wrongs. The

circumstances of the case are these. The jagheerdar's agent, supposing the priest of a temple to be a rich man, made an unlawful demand of money from him. The priest, who was in reality very poor, could not comply with the demand, and was accordingly put into prison and subjected to a great variety of afflictions. Being unable to bear his hard fate, the priest suffered a peculiar mortification, and he with his brother, who through fraternal affection was induced to subject himself to the same process, are now at the point of death. The inhabitants of the village as a body have preferred a complaint against the jagheerdar's oppression before the Government of Marwar, and the writer hopes the Government will inflict sufficient chastisement on the jagheerdar, so that he may take warning and be not guilty of a similar crime in future.

The *Kavi Vachan Sudhá* of the 15th August, joins its local contemporary in asserting that since the removal of the Kotwal of Benares from his office, thieves and other bad characters have found opportunities of indulging in their wicked career with freedom, several cases of theft having recently happened. The Kotwal was well adapted to check these and other crimes, and his very name was a bugbear to persons of bad livelihood. In fact, it is for this very reason that he has been involved in trouble, for his strict dealing and energy of character had made him many enemies. His behaviour towards gentlemen was one of great respect and deference. The writer regrets that he should have been made misfortune's mark.

The *Akhbár-i-Alam* of the 17th August reviews the statement contained in the *Indian Mirror* of the 7th idem, which is an extract from the "Treatise on the evils of polygamy," by Pundit Ishwar Chandra Vidya Sagar. It contains a list of the names of the Bengalee polygamists of Hooghly, with the age and the number of wives of each, and goes to show that in a single district in Bengal twelve Bengalees of ages varying from 70 to 80 years have from 40 to 80 wives. The *Akhbár-i-Alam* condemns the practice, and is of opinion that it should be prohibited by law.

In its column of local news, the same paper notices the letter of the Secretary to the Government, North-Western Provinces, to the Secretary to the Municipal Committee, Meerut, inquiring as to the cause of a decrease in the income from octroi in the city for the official year ending March last. The income under this head from 23rd May, 1870, to March, 1871, was Rs. 33,000 (against an expenditure of Rs. 25,645-13-2), or Rs. 8,000 less than the past year. In the writer's opinion the reason of this falling-off in the income is no other than that a large quantity of grain, instead of being brought into the city, is carried to the cantonment for sale, where, unlike the city, no octroi is charged.

The *Allypore Institute Gazette* of the 18th August, in a long leader, points out to the Indian Chiefs and Princes the need of the creation of a Legislative Council in their states, and the institution of a code of laws and regulations for their guidance, on the model of the European states. Under the existing arrangements, each Chief is an arbitrary ruler and governs his subjects with despotic sway, his own opinion being his law. As no man, however wise and discerning he may be, can be always right in his judgment, but must often err and be led away by interested motives to withhold impartial justice, it is evident that without the aid of some fixed laws a Chief cannot acquit himself of his duties as a ruler as well as he ought. Heavy responsibilities, such as the safety and protection of the life and property and the rights and interests of a large number of God's creatures, devolve on him, and it is, therefore, proper that he should proceed in the work of governing with great prudence and caution, and should not be led astray by fancies or capricious whims, but be guided by fixed laws. As things now stand, this is far from being the case. The Chiefs have no laws to guide them, and each successive heir who succeeds governs in his own way and changes the system of administration at his sovereign will and pleasure, little thinking how the interests of the people under his trust will suffer. In Europe rulers of all states, how petty

soever, have established laws to guide them, and the result is that the administration is conducted in an efficient and systematic manner, and their subjects lead a happy and prosperous life, repose entire confidence in the Government under which they live, and have no fear of their interests being marred by the whims or caprice of their King, or by a change of rulers.

In conclusion, the writer also advises the Chiefs and Princes to adopt a good and systematic mode of education for their children, in order that their heirs may become able and wise rulers and well versed in the laws of government.

A correspondent of the *Panjabi Akhbār* of the 19th August is at a loss to make out what becomes of the profits of the mines discovered in the country from time to time, and inquires why the income from this source is not utilized to meet the deficits which the people are burdened with taxes to make up. The Sambhur Lake is another rich source of income. The writer thinks that the profits from these sources, which amount to an enormous sum, should be included in the public revenue, and spent alike for the benefit of the people and the Government.

The same paper has a long article on the agricultural prospects of Jheend. It is stated that, in consequence of the cultivation of indigo having been made compulsory in the state since last year, the growth of corn is almost wholly neglected, and the zemindars are in a very wretched and miserable condition. The Maharajah has taken a fancy to promote the cultivation of indigo in his territory as much as possible. Last year he distributed some indigo-seed to the zemindars to sow by way of experiment, the result of which was very favourable. This circumstance has increased his fondness for the cultivation of indigo to such an extent that he has passed an order making it compulsory on each and all the zemindars to cultivate indigo in their respective estates. Accordingly, indigo plantations are now spread all over the land; wherever one casts his eyes nothing but indigo is seen,

while corn-fields, on which the life and maintenance of mankind depend, are rarely met with. This order has so much disgusted the people that in each city and town *pancháyats* are held to adopt measures for its revocation; but all in vain. There is no hope of the order being rescinded until the Maharajah himself is disposed to change his mind.

The writer goes on to confirm his position by quoting the statement of the *Delhi Gazette*, that the cultivation of indigo at the expense of that of grain will do material injury to the state. He then proceeds to notice the difficulties attending the cultivation of indigo. Not only are much time and labour necessary in order to produce a goodly crop, but the slightest change in the weather affects it materially and injures its prospects. Then, again, the soil in which indigo-plants are sown is spoiled and cannot produce grain-crops unless it is improved and enriched by manure. Last year much land was thus spoiled. Independently of all these considerations, indigo-plants need much watering, and consequently, as the canal which passes through the state can furnish only a limited supply of water, the result is that no water is available for other kinds of crops. Thus it happens that in the few places where grain is now sown there is only a poor chance of its flourishing.

To add to the distress of the people, oppression is practised on them in other shapes. Bricklayers, *mistrees*, and other workmen and labourers of the districts of Jheend and Dadree are forced into service to work at a new fort which is being built for the Maharajah at Sungroor, the capital of the state, and are paid such a small remuneration as is scarcely sufficient for their bare support.

In conclusion, the writer remarks that if the source from which the above information is drawn is actually reliable, it is much to be regretted that the state of things should be what it is, and that the condition of the people of Jheend should be so miserable and wretched. These facts, if true, prove the Maharajah's unfitness for the Indian Legislative

Council, to which, if the writer's memory does not fail him, it was once in contemplation to nominate him. The writer hopes the Maharajah will take heed to remove the grievances complained of, so as to avoid the necessity of a second warning.

The same paper notices the interest taken by the Khedive of Egypt in the production of silk in his territory, and the great success which has attended his efforts in this direction. In a plot of ground 1,000 acres in area, which is situated at a distance of twenty-five miles from Alexandria, 9,000 mulberry-trees have been planted for the support of silk-worms. Every care is taken of the eggs, and the trees are kept in a flourishing state. The Khedive's example has been followed by his subjects, who take much pains in promoting silk produce. The writer regrets that the Government of India pays no attention to this important subject, and all the more so because particular parts of India are very well suited for the production of silk.

A Mirzapore correspondent of the *Urdu Delhi Gazette* of the same date reports the abundance of dogs in the city which are not the property of any particular individual. As most of these are mad, and only recently a person was bit by one of them, the writer thinks that steps should be taken to reduce their number.

It is added that in consequence of the overflow of the Ganges much injury has been done to the corn-fields on its banks.

Another correspondent of the same paper, writing from Lucknow, notices the order said to have been passed in that district to the effect that the money transactions in all public treasuries should be closed at 3 p.m., and that the treasurers should shut up their accounts at 4 p.m. If this order is carried out, remarks the writer, there is no knowing where the officers of the courts, who sometimes settle cases till 6 or 7 p.m., will deposit the fines they impose. As the treasury will be closed by that time and the treasurer gone home, the

offenders will be obliged to remain in custody till the next day, or, if that happens to be Sunday or some other holiday, for two days, before they can pay the fine and thus obtain their release.

The *Koh-i-Núr* of the same date, in noticing the discovery and capture of the persons concerned in the murder of the butchers at Umritsur and Raikote, hopes that Government will inflict due punishment on the false informers, who, through impious and dishonest motives, were led to put the lives of a large number of innocent men in jeopardy, in order to give warning to others, and believes that steps will also be taken to keep people of the Koka tribe, whose wicked acts have now been brought to light, under proper restraint.

The *Kárnámah* of the 21st August, in its column of local news, notices a serious case of theft in the city at the house of Ihtimam-ood-Dowla Darogah Hyder Hasan Khan, situated in Bhawaneegunj, on the 16th August. The thieves entered the house by means of a *kamand*, or scaling-ladder made of cord, broke open the lock of the room in which the Darogah's valuables were placed, and took them all away. When the news of the theft was reported to the police, they came to the spot to make inquiries, and laid the suspicions of the theft on some of the young relatives of the Darogah. The writer, in mentioning this fact, is reminded of the statement of the editor of *Nujm-ul-Akhbár* (*vide* p. 350 of the *Selections* for the week ending 8th July last), where it is asserted that the police, "instead of instituting proper inquiries, or tracing the criminal, indirectly prosecuted the complainant himself, and exposed him to disgrace by laying the suspicion of the crime on persons of his own family," which is truly applicable in the case under notice.

The editor of the *Kárnámah* takes this occasion to remark that unless steps are taken to keep persons of bad livelihood under proper control, the wealthy will find it a hard task to escape from their depredations. Swindlers and pickpockets also abound in the city. Almost daily is heard news of

passengers' handkerchiefs or *doputtas* being snatched away or of their purses being cut and their contents stolen. The editor expresses a hope that the City Magistrate will adopt measures for putting an effective check to thefts and robberies.

In another article, the same paper reports the sinking of two boats containing corn in the Ganges at Cawnpore, on account of the overflow in the river. The boats came from Furruckabad, and sank near Jajmow.

In a third article, the same paper notices the circular issued by the High Court authorities directing their subordinates to take care that in nominating Government pleaders to sue for Government in any case, the nomination is executed on unstamped paper, in order that Government may not suffer loss. "Certainly," says the writer, "Government must not be a loser on any account; it is the poor subjects who must bear the weight of stamp-duties and taxes in various shapes."

The *Benares Akhbār* of the 24th August regrets that the bridge near Shikarpore, which was built at an expense of Rs. 34,000, has been destroyed. It is added that in consequence of the heavy rain twenty-five villages have been swept away.

In its column of local news, the same paper notices the disaffection caused by the Magistrate's order prohibiting the Hindoos from loudly repeating the words "*Ram nam satya hai!*" at the time of carrying their dead through the city for cremation purposes. The ceremony is a religious one, and has been practised from time immemorial, and the order for its discontinuance is therefore regarded as an encroachment on an old observance and a time-honoured usage.

The *Rohilkhund Akhbār* of the 12th August notices the establishment of a public library at Ghazeepore under the auspices of Mr. Oldham, the Magistrate and Collector, for the benefit of the people. The foundation of the library was laid

in the past year at the instance of the Collector, who subscribed Rs. 100 from his own pocket for the purpose. This example was followed by the other officers of the district, who raised Rs. 1,000 by subscriptions among themselves. In addition to these items, a sum of Rs. 400 was offered by Moonshee

E R R A T A.

At page 494, at the top of last para., supply the heading "Educational."

At page 495, para. 2, for "the fifth year" read "in the fifth year."

sity. The Victoria School was founded in A.D. 1865. It imparts instruction in English, Arabic, Sanskrit, Persian, and Hindee, and has made a steady and marked progress. Last year, *i.e.*, the fifth year after its foundation, one of its students passed the Calcutta University entrance examination with success. The number on the rolls is about 300 pupils, consisting, for the most part, of the sons of Native gentlemen. The cost of maintenance of the school is Rs. 460 monthly, half of which is paid by Government, the other half being raised from subscriptions. The number of teachers on the staff is thirteen. The Chashma-i-Rahmat is a purely-Oriental school, and was started by the late Head Moulvie of the Victoria School. It receives a monthly grant of Rs. 67 from Government, and gives educa-

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In its column of local news, the same paper notices the disaffection caused by the Magistrate's order prohibiting the Hindoos from loudly repeating the words "*Ram nam satya hai!*" at the time of carrying their dead through the city for cremation purposes. The ceremony is a religious one, and has been practised from time immemorial, and the order for its discontinuance is therefore regarded as an encroachment on an old observance and a time-honoured usage.

The *Rohilkhund Akhbār* of the 12th August notices the establishment of a public library at Ghazeepore under the auspices of Mr. Oldham, the Magistrate and Collector, for the benefit of the people. The foundation of the library was laid

in the past year at the instance of the Collector, who subscribed Rs. 100 from his own pocket for the purpose. This example was followed by the other officers of the district, who raised Rs. 1,000 by subscriptions among themselves. In addition to these items, a sum of Rs. 400 was offered by Moonshee Choonnee Lall. With the money thus collected, the library was set on foot in May last. An ample store of English books has been purchased and arrangements have been made for providing the library with newspapers and periodicals. The Government, North-Western Provinces, has offered to supply the *North-Western Provinces Government Gazette*, in English and Oordoo, and maps of districts. Books in the Vernaculars are now a desideratum, and it is hoped measures will be adopted to supply the deficiency.

A correspondent of the *Lawrence Gazette* of the 18th August notices the progress of education in Ghazeepore. There are at present three schools in the city, viz., the Mission School, the Victoria School, and the Chashma-i-Rahmat. The first of these was established in A.D. 1855. It contains 236 pupils, and receives a monthly grant of Rs. 200 from Government. Considering the long time the school has been in existence, it cannot be said to have made any great progress, having sent up no candidate for the entrance examination of the Calcutta University. The Victoria School was founded in A.D. 1865. It imparts instruction in English, Arabic, Sanskrit, Persian, and Hindee, and has made a steady and marked progress. Last year, i.e., the fifth year after its foundation, one of its students passed the Calcutta University entrance examination with success. The number on the rolls is about 300 pupils, consisting, for the most part, of the sons of Native gentlemen. The cost of maintenance of the school is Rs. 460 monthly, half of which is paid by Government, the other half being raised from subscriptions. The number of teachers on the staff is thirteen. The Chashma-i-Rahmat is a purely-Oriental school, and was started by the late Head Moulvie of the Victoria School. It receives a monthly grant of Rs. 67 from Government, and gives educa-

tion to 50 pupils. The languages taught are Arabic and Persian.

Besides these institutions there is a library for the benefit of the public, which has already been noticed, and two societies called the Literary Society and the Representative Association. The former holds monthly meetings at the premises of the Victoria School, which are attended by a large number of the officers and the Native gentlemen of the city. At these meetings discussions on a variety of good and useful subjects are conducted. It is owing to the exertions of the members of this society that a sum of Rs. 2,000 has been raised in aid of the library. The Representative Association comprises some twenty members, who hold fortnightly meetings at the house of Baboo Koonwur Rai. The discussions are carried on in English only.

The *Panjābī Akhbār* of the 19th August praises the *Sanain-ul-Islām*, a history of Arabia in Oordoo by Dr. Leitner, with pictures of Mecca and Medina and the Prophet's sepulchre. The writer gives a *résumé* of the contents of the book, and thinks it to be a very good work for introduction into the scheme of studies of universities and other educational institutions. The style is terse, concise, and comprehensive, and the statements honest and unbiassed. Altogether the book is a valuable addition to Oriental literature, and its like will hardly be met with even in the libraries of Arabia and Persia.

The following Vernacular newspapers have been examined in this report, viz.:—

No.	NAME OF NEWSPAPER.	WHERE PUBLISHED.	DATE.		DATE OF RECEIPT.	
			1871.		1871.	
1	<i>Dhaulpore Gazette</i> , ...	Dhaulpore, ...	July	2nd	August	25th
2	<i>Shola-i-Túr</i> , ...	Cawnpore, ...	"	11th	"	22nd
3	<i>Saharunpore Gazette</i> , ...	Saharunpore, ...	"	31st	"	22nd
4	<i>Dabdaba-i-Sikandarí</i> , ...	Rampore, ...	"	31st	"	22nd
5	<i>Shola-i-Túr</i> , ...	Cawnpore, ...	August	1st	"	22nd
6	<i>Meerut Gazette</i> , ...	Meerut, ...	"	5th	"	22nd
7	<i>Oudh Akhbár</i> , ...	Lucknow, ...	"	8th	"	24th
8	<i>Ditto</i> , ...	Ditto, ...	"	11th	"	21st
9	<i>Rohilkhund Akhbár</i> , ...	Moradabad, ...	"	12th	"	22nd
10	<i>Ditto Samákhár Patr</i> , ...	Ditto, ...	"	12th	"	22nd
11	<i>Akhbár-i-Anjuman-i-Hind</i> , ...	Lucknow, ...	"	12th	"	25th
12	<i>Gwalior Gazette</i> , ...	Gwalior, ...	"	15th	"	25th
13	<i>Márwár Gazette</i> , ...	Jodhpore, ...	"	14th	"	23rd
14	<i>Oudh Akhbár</i> , ...	Lucknow, ...	"	15th	"	21st
15	<i>Kávi Vachan Sudhá</i> , ...	Benares, ...	"	15th	"	21st
16	<i>Mufid-i-Am</i> , ...	Agra, ...	"	15th	"	22nd
17	<i>Samaya Vinod</i> , ...	Nynce Tal, ...	"	15th	"	22nd
18	<i>Ab-i-Hayát-i-Hind</i> , ...	Agra, ...	"	15th	"	22nd
19	<i>Akhbár-i-Am</i> , ...	Lahore, ...	"	16th	"	21st
20	<i>Urdú Akhbár</i> , ...	Delhi, ...	"	16th	"	21st
21	<i>Akmal-ul-Akhbár</i> , ...	Ditto, ...	"	16th	"	21st
22	<i>Málwá Akhbár</i> , ...	Indour, ...	"	16th	"	22nd
23	<i>Akhbár-i-Alam</i> , ...	Meerut, ...	"	17th	"	22nd
24	<i>Naiyir-i-Akbar</i> , ...	Bijnour, ...	"	17th	"	24th
25	<i>Allygurh Institute Gazette</i> , ...	Allygurh, ...	"	18th	"	21st
26	<i>Tahzib-ul-Akhlaq</i> , ...	Ditto, ...	"	18th	"	21st
27	<i>Lawrence Gazette</i> , ...	Meerut, ...	"	18th	"	22nd
28	<i>Oudh Akhbár</i> , ...	Lucknow, ...	"	18th	"	24th
29	<i>Akhbár-i-Anjuman-i-Panjáb</i> , ...	Lahore, ...	"	18th	"	24th
30	<i>Rajpútána Social Science Congress</i> , ...	Jaipore, ...	"	18th	"	24th
31	<i>Urdú Delhi Gazette</i> , ...	Agra, ...	"	19th	"	22nd
32	<i>Koh-i-Núr</i> , ...	Lahore, ...	"	19th	"	23rd
33	<i>Panjábí Akhbár</i> , ...	Ditto, ...	"	19th	"	23rd
34	<i>Khair Khwáh-i-Panjáb</i> , ...	Gujranwalla, ...	"	19th	"	23rd
35	<i>Majma-ul-Bahrain</i> , ...	Ludhiana, ...	"	19th	"	24th
36	<i>Kárnámah</i> , ...	Lucknow, ...	"	21st	"	24th
37	<i>Benares Gazette</i> , ...	Benares, ...	"	21st	"	25th
38	<i>Nasím-i-Jaunpore</i> , ...	Jounpore, ...	"	22nd	"	25th
39	<i>Oudh Akhbár</i> , ...	Lucknow, ...	"	22nd	"	26th
40	<i>Benares Akhbár</i> , ...	Benares, ...	"	24th	"	25th

ALLAHABAD:
The 4th September, 1871. }

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